

Christian convert from Buddhism, RATNA-PÁLA : who repeats both passages in the Páli or Prácrit form from memory—describing the former especially as universally current among the disciples of Buddha. His reading, however, gives *upasampadá* (Sanskrit उपसम्पदा: *profectús*) in the plural. And in the former passage, that of the inscription, he omits the particle *hi*, and instead of the verb *avadat* or *uvácha*, he reads the synonymous *áha*. His Páli reading, which will be immediately recognized by scholars as good Magadha Prácrit, is as follows :

“ *Ye dhammá hetuppabhavá, Tesán hetun tathágato*
A’ha tesan cha yo nirodha : Evan vádi mahá samana.
Sabba pápassa akaranan : Kusalassa upasanpadá :
Sa chitta paridamanan : Eten Buddhanusásanan.

but RATNA PÁLA says that the latter couplet is not necessarily connected with the former. On the contrary another series of verses generally follows it in the daily service of the Buddhist temples of Ceylon.

The compendium of the precepts of BUDDHA certainly occurs in numerous instances without the previous couplet. Thus it is inserted in the Tibetan version of the saint’s letter to RATNAVÁLÍ, given as one of the examples in Mr. CSOMA’S new Grammar, which will also be found among the extracts published in the third volume of this JOURNAL, page 61 ; and there would have been no reason to suspect that it was implied in the inconclusive sentence engraved on the Tirhut and Sárnáth tablets, had not the actual text been found by our learned Hungarian guest, to whose laborious and willing investigation of the volumes which are sealed to all but himself, we are mainly indebted for this probable if not conclusive solution of the enigma.

IV.—*Report on the Island of Socotra. By Lieut. J. R. WELLSTED, Indian Navy, Assistant Surveyor.*

The following Report has been compiled from a daily journal, containing copious notices of all that came under my observation during a deputation of two months on the island of Socotra, under orders of Lieut. HAINES, commanding the Palinurus surveying Brig ; but as the admission of minute details, illustrative of either the condition and character of the inhabitants, or the productions, topography, &c. of the Island can scarcely be deemed necessary in an official paper, similar to that which by my instructions is required of me in this instance, I have considered it necessary to condense the whole into as brief a space as *has appeared* consistent with the objects therein specified, notifying at the same time, that I have preserved the original notes, in the event of Government requiring either more detailed or extended information on the various points to which my attention has been directed.

By separating the various subjects contained in this paper into sections under different heads, I trust the Right Honorable the Governor in Council will be enabled, without wading through any extraneous matter, to seek at once the species of information which he may require.

The Island of Socotra appears to have been known at an early period to the ancient geographers. **PTOLEMY** notices it under the appellation of *Dios Cavedis Ins*: and **ARRIAN** specifies, that the inhabitants of it were subjected to the authority of the kings of the Incense Country; but from this period it appears to have attracted little attention, and may almost be considered as lost to Geography, until the visit of **MARCO POLO** in the 13th century, who does not however make any particular mention of its inhabitants or resources. **VASCO DA GAMA**, in his memorable voyage from Lisbon to Calicut in 1497, passed Socotra without seeing it; but seven years afterwards, it was made known to European navigators by **FERNANDEZ PEREIRA**; and **ALBUQUERQUE**, at a somewhat later period, took possession of it. At the commencement of the 17th century, when the increasing spirit of commerce and enterprise led several of our squadrons to enter the ports in the Red Sea, Socotra was frequently visited for shelter or refreshment; and in consequence of a general belief during the year 1798, that **BUONAPARTE**, who was then in Egypt, contemplated a junction of his forces with those of **HYDER ALI** in India, Commodore **BLANKET**, with a squadron from the Cape of Good Hope, was dispatched to take possession of it*. But notwithstanding these several visits, our accounts connected with its inhabitants, appearance and produce, have been vague and contradictory. By one traveller, Captain **DAUNTOUN**, a notice of whose travels is in my possession, it is observed, that "its chief produce is aloes, though the annual amount does not exceed a ton—cattle may be bought but exceedingly small, according to the dry rocky barrenness of the island—wood at 12 pence a man's burden, every particular is a very dear penny worth." By another, it is described as a populous fruitful island; that the inhabitants trade to Goa with its produce, viz. fine aloes, frankincense, ambergris, dragon's blood, rice, dates, and coral.

Inconsistent as these statements appear, there is reason to believe both may have described with fidelity that which at the period of their visit was presented before them. Independent of the evidence which exists as to the former fertility of the island, it is necessary to consider, that those parts which would be exposed to the view of the passing traveller are mostly naked limestone, parts of which are indeed covered with a scanty sprinkling of soil, but that of a quality so hard and bad, that it merely nourishes a feeble grass, which dries up almost as soon as the rain ceases, which may have caused it to spring forth. Upon our first arrival at Tamarida, in the early part of January, some recent showers had clothed the hill with a lively verdure to the very base of the granite spires, and the whole looked fresh and beautiful; a month afterwards all was parched and barren.

More than one vessel at different periods had been dispatched to examine the nature of its harbours and anchorages; but owing to some cause which I cannot explain, our information on these points could in no higher degree be depended on. Our ignorance on these subjects strikes us the more

* These and the other scanty notices found in this paper, are extracted from books in my possession on board; other information will of course be found in works to which I have it not in my power at present to refer.

forcibly when we consider the position of Socotra, its lying directly in the route of the trade from India, by the way of the Red Sea: the entrance to which, it may be said to command on the one hand, and close to the track of our ships by the way of the Cape on the other—a position, the advantages of which under an enterprising population and enlightened government, could scarcely have failed at some period to have brought it into great commercial notice and prosperity. In periods of antiquity, Socotra served as a station for merchants; and it may be observed, that these advantages were not over-looked by a maritime nation like the Portuguese. The ports which remain in the vicinity of Tamarida still attest the importance which they attached to its possession; but since the decline of their power, at the conclusion of the sixteenth century, Socotra has continued to be disregarded by European nations.

At the commencement of this year, various causes combined to render the establishment of a steam communication between India and Europe an object of general interest, and discussion; and the attention of Government became particularly directed towards this island, along the shores of which it was anticipated, that some well-sheltered harbours might be discovered, which would serve at all seasons as a *dépôt* for coals. In order to determine this point, Captain HAINES in the *Palinurus* Surveying Brig was directed to proceed at once to the island, and to execute a minute trigonometrical survey of its exterior, while his attention at the same time was called to “obtaining the fullest information regarding the government, population, produce, fertility and quality of soil, as well as the religion, customs, manners, and wealth of its inhabitants.” While Captain HAINES should occupy himself with the former of these duties, confining his observation to the sea coast and its vicinity, I was directed to proceed towards the interior in order that I might, from personal observation, report on the various subjects on which Government was desirous of possessing information.

Providing myself with camels, and a guide, I first journeyed by the interior towards Colesseah, examining the greater part of the western portion of the island. After concluding my observations in this neighbourhood, and communicating with the ship, I returned to Tamarida. A chief, in the mean time, named HAMED BEN TARY, arrived at Colesseah, who after leaving most positive directions, prohibiting our further progress, again left for the continent. We were in consequence closely confined to the town for a few days, but I at length got clear and completed my survey of the western end. The map will best exhibit the nature and extent of these journeys, and I shall not enter into any detail of them here, or make any other remarks than that the Arabs were unceasing in their attempts to throw obstacles in the way of my completion of it.

The Island of Socotra is of the shape of an acute triangle, having for its vertex, a flat promontory towards the east called Ras Mamse; the coast line on the other side runs in a S. W. direction, and is nearly straight; the general direction of the northern face is formed by a succession of small bays; the base is also indented by a deep bay. Its length is $71\frac{1}{2}$ miles, and breadth at the broadest part $21\frac{1}{2}$ miles. The whole island may

be considered as a pile of mountains of nearly equal height, which are almost surrounded by a low plain, extending from their base to the margin of the sea : this is of an irregular width, varying from 4 to 2 miles, excepting that between Ras Kattany and Ras Shab, where the mountains rise up perpendicularly from the sea, and it there disappears altogether. Throughout the whole extent of this belt, with the exception of those parts which are watered by the mountain streams in their progress towards the sea, and some spaces hereafter specified, the soil is hard, and of a bad quality, and does not, in its present state, appear susceptible of cultivation. The southern side, though considerably less fertile than the northern, affords, nevertheless, in the vicinity of Ras Mamse many of its productions ; but to the westward, it is as arid and barren as the worst parts of Arabia. There the force of the S. W. wind has blown the sand up from the sea shore, where it is so fine as to be nearly impalpable, and formed it into a continuous range of sand hills, which extend parallel to the beach for several miles : from hence it spreads over the plain, and is even in some places deposited in vast quantities, at a distance of three miles from the sea, at the base of the mountains, which there form a barrier that alone could prevent it from overwhelming the natural soil of the whole island on the northern side. This belt is stony, and is covered with a dwarfish bush about six feet in height, the foliage of which is retained throughout the year, and gives to the space, when it is grown, an appearance of being clothed with verdure. Such is the appearance of the sea coast ; but the high lands exhibit a great variety of soil and surface. As a general remark, it may however be observed, that nothing in the N. E. monsoon presents a stronger contrast than the western and eastern parts of the island ; while the former is destitute of verdure, has but scanty pasturage, and has (with the exception of a few places near the sea) no other water than that which is retained in natural reservoirs ; the latter or eastern portion is fed by numerous streams ; its valleys nourish luxuriant grass ; herds of cattle are numerous, and the scenery in some places little inferior to that of our own country.

But we must now, as the most central and lofty, examine the granite range of mountains in the vicinity of Tamarida ; steep valleys intersect this chain, dividing it into narrow ridges, which extend in a north-easterly and south-westerly direction. Of these the lower part is composed of a red aluminous porphyry, and the upper of a coarse-grained grey granite which protrudes several of its spires to the height, as was ascertained by a trigonometrical admeasurement, of five thousand feet ; the summit of these is consequently seldom free from clouds ; but when the weather is clear, their appearance is broken and picturesque. The lower part of this chain is covered with the same dwarfish tree which is found on the plains : higher up there is a great variety of trees and aromatic plants ; but the granite spires merely nourish a light-colored moss, and are destitute of verdure. Connected with the granite range, and extending from it to the S. W. there is a lower ridge, averaging in height about 1500 feet, composed of a compact cream-colored limestone. From this the hills diverge

in short ranges towards the southern shore : their outline is mostly smooth and rounded, excepting on the side nearest to the sea, where it in general presents a steep wall. The whole of the western and the greater part of the eastern portion of the island is composed of hills similar in their appearance, elevation, and structure to this range.

As the whole Island of Socotra may be considered as one mass of primitive rock, we cannot expect to find it distinguished by any remarkable fertility of soil. I yet find it so varied, that it is difficult to speak of it in any general terms. The summit and sides of the greater part of the mountains, composing the eastern portion of the island, present in some places the smooth surface of the rock entirely denuded of soil ; in others the rain has worn the surface into hollows, and other irregularities, in which there is lodged a shallow deposit of light earth, from whence a few shrubs spring forth. On the sea face of the hills, on the northern side of the island, and amidst the sides and elevated regions in the vicinity of the granite peaks, we find a dark rich vegetable mould, which teems with the most luxuriant vegetation. In the plain about Tamarida, some portions near Cádháop, and several beautiful valleys and plains which I crossed on my return from Ras Mamse, the soil consists of a reddish colored earth, which nourishes at certain seasons an abundant supply of grass, and appears well adapted for the cultivation of grain, fruits, or vegetables. In those valleys through which the streams flow, there are now only extensive groves of date trees ; but the existence of a broad border of beautiful turf, occasional enclosures of Dekhan, and (though but rarely) a plantation of indigo or cotton, indicate no want of richness or fertility of the soil.

Climate.

Though this island is situated but a short distance from the continents of Arabia and Africa, and is in fact on the same parallel with their most parched and burning plains, yet from both monsoons blowing over a vast expanse of water, it enjoys a climate remarkably temperate and cool : a register of the thermometer which I kept during our stay, from the 12th of January to the 14th March, exhibits the mean daily temperature at $70\frac{1}{2}^{\circ}$, while several springs at but a slight elevation from the sea, into which the thermometer was immersed, indicated the mean annual temperature at 73° . On the hills it is of course found to be much cooler. Until within a few days previous to our quitting the island, the monsoon blew very fresh, and even at times swept through the valleys with a violence I have rarely seen equalled. The sky was usually overcast with clouds, and while other parts of Asia and Africa, under the same parallel, had yet some months to elapse before their termination of the dry seasons, Socotra enjoyed frequent and copious rains ; for these she is principally indebted at this season to her granite mountains : their lofty peaks obstruct the clouds which strike against their sides : either depositing their aqueous particles near their summit, or precipitating them in plentiful showers on the surrounding country. It is these also which contribute to nourish the numerous mountain streams which intersect several parts of the island. Several

of these are of a width and depth that in Arabia would almost entitle them to the appellation of rivers. They all originate near the granite mountains, and rolling with a considerable descent down the rocky ravines, they generally unite several with each other near their extremity, and afterwards wind their way more slowly through the valleys into the sea. Those on the western part of the island have a rapid descent, and are in the N. E. monsoon dried up, at but a short distance from their source, while those on the eastern side continue throughout the year to discharge their waters into the ocean.

I could learn but little concerning the influence of the S. W. monsoon here from the natives. They describe the rain as being frequent and heavy, and the showers in July and August nearly incessant. No buggalows at this season touch at their island, nor do any of their own boats venture to sea. The trees, wherever the wind has reached them in their inclined and beset position, bear good evidence to its power. Thunderstorms are frequent at the setting in of the monsoon, and accidents from the lightning are described to be of frequent occurrence.

Natural Productions.

Among the few natural productions which are found on this island, that which holds the first rank is the aloe, "*Aloe spicata*, and *Aloe Socotrina*," called in the language of the island Tayof, and by the Arabs Subal, for this plant has been held famous from the earliest periods and it is consequently too well known to need any description. They are usually found on the sides and summits of the limestone mountains, at an elevation of from 500 to 1000 feet from the level of the plains. The plant appears to thrive only in parched and barren places. Its leaves are plucked at any period, and after being placed in a skin, the juice is suffered to exude from them. In this state they are brought in to Tamarida and Colesseah, and there disposed of for dates. From hence it is mostly shipped off to Muscat, where its price varies very considerably. In 1833, the best sold for one rupee the Bengal seile (seer?), while of that which was more indifferent, five seiles might be procured for the dollar. The Socotrina aloes, when pure, are the finest in the world, but owing to the careless manner in which they are gathered and packed, they contract many impurities, and their value is proportionably deteriorated. Formerly every part of the island producing the aloe was farmed out to different individuals, and the whole produce at a fixed valuation was monopolized by the Sultán, who then resided on the island. The boundaries, which consisted of loose stone walls, and had been carried with immense labour over hill and dale, still remain under the present unsettled government; the descendants of the owners to whom they were allotted have either withdrawn their claims, or are forgotten. At present any one collects it who chooses to take the trouble, and not a grain is levied on account of the Sultan, as they lodge but little in ware-houses and merely collect it when the arrival of a ship or buggalow creates a demand. The quantity produced has been erroneously supposed to be much less than it is in reality; but on the western side of

the island the hills for an extent of several miles are now so thickly studded with it, that it is not likely even at any future period that the whole of that which might be, will be collected. The quantity reported within the last few years has varied very much ; in 1833 it amounted to 83 skins, or about two tons. Next in importance to the aloe comes the Dragon's blood tree, *Pterocarpus Draco*, the gum from which, *Sanguis Draconis*, is also collected by the Bedouins at all seasons. As this gum is known to be produced by several trees, and the species on which it is found in Socotra may not therefore be known in Europe, I shall give a short account of it. Like the aloe it is usually met with on the limestone hills, rarely at a less elevation than 800, and sometimes as much as 2000, feet above the level of the sea ; but it is never found on the plains. The trunk is usually about 12 inches in diameter, and its height varies from 10 to 12 feet ; the branches are numerous, but short and thickly interwoven with each other. The leaves are of a coriaceous structure, and about 12 inches in length ; they are of a sword-like form, pointed at the extremity, and somewhat extended at the base, where they are sessile and somewhat resemble those of the pine-apple. In this part they are connected with the branch of the tree, and radiating from it an indefinite number, they assume a fan-like shape. These together form the upper part of the tree, and by the variety in their shape and distribution, give rise to most fantastic appearances. We were not sufficiently fortunate to obtain any specimen of the flower or fruit, but Botanists describe it as belonging to the 17th class of Linnæus, and to the natural order Leguminosa.

The gum exudes spontaneously from the tree, and it does not appear usual, on any occasion, to make an incision for that purpose. Two kinds were shown to me, of which that which is of a dark crimson color, called " Moselle," is esteemed the best ; its price at Muscat is from 6 to 8 rupees the seile. Dragon's-blood is called by the Arabs *Dum Khoheil*, and *Edah* by the Socotrians. I was frequently assured, that not more than a tenth of the quantity which might be procured, was ever collected by the Bedouins ; but this, as with the aloes, appears to be owing to there being no regular demand.

From a tree, called in the language of the island, *Amara*, they procure a light-colored gum, which is slightly odoriferous, but is much inferior to that called Oliban, obtained on the Arabian coast. Sketches and descriptions were taken of the other varieties of trees on the island, but as they do not appear available for building, or any useful purpose, and are merely remarkable for being indigenous to the island, I have not considered it necessary to swell this paper with any remarks on them. A large collection of plants was also made, and the Botanist on the granite peaks would yet meet with a rich harvest. On the summit of these mountains the Bedouins collect a grey-colored moss, called *Shennah*, which is used by the Arab females to dye their faces of a yellow color. It adheres firmly to the granite spires, the whole surface of which is covered with it ; they thus receive a coloring which is not their own, but which is not however far removed from it. As agriculture is almost wholly unknown on the island of Socotra, the only

grain which is cultivated on any part of the island is called *dekhan*; this is preferred to any other, because it requires less attendance, and if watered, will produce a crop at any season: provided there is water in its vicinity, they do not appear to be at all solicitous as to the quality of the soil, or the spots they select to serve as fields. They merely remove the loose stones, and with them build up a well, to prevent the inroads of the cattle; the soil is then somewhat loosened with a pointed stick, (for they have no articles of husbandry,) and after being divided by low narrow embankments into small squares, the seed is thrown on them much in the same way as it is in England. In the absence of rain these squares are filled with water twice a day, until the grain has nearly attained its full growth, when once is considered sufficient. It is now tied in the upper part into portions about the size of sheaves, in which state it is allowed to remain until it is ripened and is cut down. When milk is abundant, and they can obtain dates, *dekhan* is rarely partaken of; but when the supply of these is but scanty, it forms the chief article of their food. It adds not a little to the value which they place on this grain, that they are enabled to keep it uninjured for a long period. No *dekhan* is grown on the west end of the island; but on the east the enclosures in some of the valleys are very numerous. It is however to their date groves, next to their flocks, that the inhabitants look for their principal means of support. With the exception of a small one at Colesseah, and another on the west side of the granite peaks, these are also confined to the eastern portion of the island. Here the borders of the numerous streams which intersect it are lined for miles with them: the foliage is somewhat more scanty than that of those of Arabia, but I observe no other peculiarity in the tree. Some are fecundated at the latter end of December, and others as late as the early part of March; they must therefore secure to themselves a supply of fresh dates for two months. Those which are cultivated amongst the granite peaks produce the first crop. There are however some groves on the sandy belt at the southern side of this island, which I have been repeatedly assured bear two crops during the year; the one in May, after the N. E., and another in October, after the S. W. monsoon; the fruit is not held in much estimation. From the other groves, though a large quantity is collected, yet it is not sufficient for the consumption of the inhabitants, and a considerable supply is annually drawn from Muscat.

In all the other valleys which may have contained water, or through which water may have passed, there are an astonishing number of Nibet trees (*Lotus nebea*, well known in Egypt and Syria); the fruit is about the size of a cherry, of rather a pleasant flavour, and is produced at all seasons. The Bedouins collect it, and after bruising the berry between two stones, until it forms a paste, they mix with it a little ghee, and devour the whole with much relish. Their camels are exceedingly fond of the young branches of this tree, and from its bark the Bedouins extract a tan for their hides. The tamarind occurs frequently among the hills; as well as the wild fig; from the fruit of the former the natives decoct a cooling and refreshing

drink, and the umbrageous foliage of the latter affords to the Bedouins a most grateful shade during the heat of the day. The Bedouins also eat the inner bark of a tree so called, which is found growing near the sea shore. In the vicinity of Tamarida, some melons, beans, and a little tobacco, sufficient for the consumption of the inhabitants, are cultivated; on the granite hills some few orange trees, a species of wild grape, and a kind of wild pear (?) are also found, but no other fruits or vegetables of any description is produced or known. I have already noticed the fertility of the soil in some parts of the island, and the extraordinary advantages it possesses in its numerous streams: both are utterly disregarded by the natives. The whole of the land in the vicinity of the granite peaks is in the highest degree susceptible of cultivation. Grain, fruits, or vegetables to any extent might be reared in the plain near Tamarida, and amongst the rich valleys in the direction of Ras Mamse. The face of the hills on the northern side might be terraced and cultivated in the same manner, as is customary in Yemen and Palestine. In a word, was it not for the prevailing ignorance and sloth which exists among its inhabitants, Socotra in a few seasons might be rendered as celebrated for the extent and variety of its productions as it is now remarkable for its total want of them.

Natural History.

The only animals we saw in Socotra were camels, asses, oxen, sheep, goats, and civet cats. The camels were as large as those of Syria, and were more remarkable for strength than for speed. As they are continually ascending and descending the mountains by bad passes, they become nearly as sure-footed as mules; but being constantly fed on succulent herbs, they do not, if this food is taken from them, display the same endurance of thirst as those of Arabia; when confined to the parched shrubs which grow on the low land, they require to be watered daily. Camels are principally used either by the traders while seeking ghee among the mountains; or by the inhabitants, for the purpose of bringing dates or fire-wood from the interior; the whole number on the Island does not exceed two hundred. For those I took with me I paid six dollars the month; the price for which they are sold is usually from 20 to 30 dollars. Cows are very numerous in the vicinity of Tamarida, on the granite range of mountains, and in many of the eastern parts of the island. They are usually of the same color as that which distinguishes the Alderney breed in England, though their size does not far exceed the Welch breed. The hump which marks those of India and Arabia is not observed here. They find an abundance of pasture, are sleek and fat, and their flesh of a most superior quality. The natives prize them for the sake of their milk, with which they make the ghee, that is in so much estimation on the coasts of Arabia and Africa. They are not therefore solicitous to part with them, and the price they demand compared with that for which they are purchased on the Arabian coast, is proportionally high; 10 dollars was the sum we paid for those we procured. Their flesh was pronounced equal to our finest English oxen. Should Socotra, as is contemplated, become a station for our steamers, an agent would be enabled with little

trouble to supply as many of these as might be required. The number on the island at present exceeds 1600.

Vast flocks of sheep and goats are found in every part of the island, the latter are indeed so numerous, that the owners never trouble themselves with counting them; the sheep have not the enormous tail which disfigures those of Arabia and Egypt; they are usually small, and lean, with remarkably slender legs, and their flesh is not well tasted. The Bedouins wash them every two or three months, to prevent them from getting the rot; their wool is manufactured into the thick cloaks which are so well known in Arabia and Persia. There are several varieties of goat on the island, and a milch-goat, of which nearly equal care is taken with the sheep: another kind, of a reddish color, with long shaggy hair, which is permitted to rove about the island, and which appears common property; a third is the wild goat, which is only found in the loneliest glens, or on the summit of the loftiest hills; their flesh is much prized by the Bedouins. When the shepherds are desirous of catching them, they seek about for their haunts until they discover the track by which they pass up and down the mountains; across this they spread a net. One of their number then ascends to the summit of the mountain by another route, and makes his appearance before the animal, who no sooner discovers him than he darts down the path and becomes entangled in the net, where he is quickly secured by those who are stationed there for that purpose. Amidst the hills over Tamarida and on the plain contiguous to it, there are a great number of asses which were described to me as differing in some respects from the domestic ass, but after repeated opportunities of observing them I find there is no reason in such a distinction. It is more than probable that the introduction of camels superseded the necessity of employing them as beasts of burden, and they were therefore permitted by their masters to stray where they pleased. They now wander about in troops of ten and a dozen, and evince little fear until they are approached too close, when they dart off with much speed. Although they were not applied by the natives to any useful purpose they would no doubt be found, should occasion hereafter require it, of much utility. The only wild animal that is known among the hills is the civet cat, of which it is needless to give any description. This animal is very abundant and was frequently brought to me for sale, but I have not been able to learn that the natives take any trouble to collect much of its perfume. Hyenas, jackals, monkeys, and other animals which are common to the hills on the shores of either continent, are unknown here; we do not even find the antelope, which is the more singular as it abounds on most of the other islands of the Arabian coast. The dog is also unknown, and one we had on board was frequently mistaken for a swine. I saw but one snake during the whole of the time I was on the island, and the head of that was too much bruised for me to ascertain if it was poisonous, though the natives assured me it was so. From them I also learnt, that after the rains a great many made their appearance, and some marvellous stories were told me respecting their size and fierceness; how true these may be, I

know not, but on the low land they have an astonishing number of scorpions, centipedes, and a large and venomous description of spiders, called (?) the bite of which creates alarming inflammation, and even with young children, it is said, sometimes proves fatal. In some places it was a chance if a stone was removed but that you would find one or more of these insects. Locusts have rarely been seen in Socotra, and those which were, are said to have been few, and were most probably stragglers. Ants are numerous, and the bite of one kind is scarcely less painful than the sting of a wasp; near the dekhan enclosures, field mice are often observed, and on the hills they are much troubled with rats and other vermin. The chameleon is a native of this island. The only birds I saw were cranes, flamingoes, wild ducks, a species of water-fowl, wood pigeons (very numerous); the swallow, the lapwing, owls, bats, and four varieties of the vulture: the last are particularly serviceable in cleansing the earth of carcasses and filth. There is also a small bird, with a red beak and dark purple plumage, called in the Socotrian language *Mabeared*, which utters a shrill and loud cry, not unlike that which might be produced by an effort of the human voice. Casowaries are said to have been seen on the island, but I neither saw nor could learn any thing of them.

Government.

It has already been noticed, that the government of the Island of Socotra, from a very early period, was dependent on the kings of the incense country, and the early Portuguese navigators found them, on their first arrival, still in the undisturbed possession of their ancient patrimony; but after ALBUQUERQUE had conquered and overrun the island, he vested its government in the hands of some of his officers, who, with a remnant of his troops, was left behind to retain it. The Portuguese appear to have held possession until the decline of their power in India, when they intermarried with its inhabitants, gradually lost their ascendancy, and Socotra, after this short interruption, again resumed its solitary dependence, under its ancient masters. From this period, there is reason to believe, that a brother or some near relation of the Sultan of Kisbeen, on the Arabian Coast, resided permanently on the island as its governor, until within the last century, when it has been merely subjected to an annual visit from Kisbeen. The revenue is then collected, and any complaints which require the interference of the Sultan, are brought before him. When these objects are accomplished, he again takes his departure. During our stay at Kisbeen and on the island, we made numerous inquiries to ascertain who at present exercised this power, but this it proved no easy matter to discover. The old Sultan is blind, and incapable of managing the affairs of his government, and all has gone to confusion. Various claimants appeared, but ABDULLAH was pointed out as the influential individual; from him therefore we procured letters specifying the nature of our visit, and requiring from the islanders every assistance which we might stand in need of. Little attention was however paid to this letter, and during our stay another chief, HAMED BIN TARY arrived, and under the threat of burning the town,

he succeeded at Colesseah in procuring about fifty dollars worth of ghee, with which, after sending on directions to Tamarida, forbidding our being furnished with either camels or guides, he again sailed for Kisbeen, and openly boasted of what he had done. During the present year, no other member of the family is expected on the island, and as the sum collected annually, at other seasons, rarely exceeds in value 200 dollars, the authority of the Sultan may be considered as more nominal than real.

ABDULLAH in his visits has been known to inflict chastisement with his own hand on the Bedouins, who have neglected to bring him the full quantity of ghee, to which he has considered himself entitled, and even to imprison them for a few days; but I could not learn that he possessed sufficient power to inflict punishment of any kind on the Arabs, the greater number of whom are indeed exempted from contributing to any part of his revenue. It is from those who collect the ghee at Tamarida, Colesseah and Codhaop that he procures the greater part of the only article which he now draws from the island. The attention of ABDULLAH during his visits appears solely directed towards this object, and though complaints from former usage are occasionally brought before him, yet the instances are rare, and his decisions are not much cared for.

At Tamarida, an old Arab, who was formerly a sipáhi in India in the service of Báji Ráo, by virtue of his age, and long residence in the town, possesses some influence. Another at Colesseah named SALEM, is also qualified by the townsmen with the title of Shekh, in order mainly it would appear that he might secure presents from the vessels visiting the port, but nothing is more certain than that they do not possess throughout the island a constituted authority, either civil or military, or of any description whatsoever. Notwithstanding the singular anomaly of so great a number of people residing together without any chiefs or law, offences against the good order of society appear infinitely less frequent than amidst more civilized nations; theft, murder, and other heinous crimes are almost unknown. No stronger instance can be given of the absence of the former than the fact of my wandering for two months on the island, without having during that period missed the most trifling article. Some intelligent Arabs, who had resided there some fifteen years, assured me that the only disturbances known were occasional quarrels among the Bedouins, respecting their pasture grounds, and these were as usual settled either by the individuals fighting the matter out with sticks, or by the interference of their friends. It is no doubt this security of person and property, which has brought from the shores of the continent on either side so many settlers to the island.

Inhabitants.

The inhabitants of this island may be divided into two distinct classes, those who inhabit the mountains and high lands on the western extremity of the island, and which there is every reason to believe are its aborigines, and those who reside in Tamarida, Colesseah, and Codhaop, as well as several tribes who occupy the eastern portion of the island: the latter are a

mongrel race, the descendants of Arabs, African slaves, Portuguese, and several other nations. Of the former I shall now give as full a description as the limits to which I have considered it necessary to confine this paper will admit. It is however necessary for me to premise, that though from personal observations I have been enabled to elicit every necessary degree of information connected with the present physical habits and domestic manners of this isolated race, yet there were some interesting points connected with their former condition, religion, and usages on which I was anxious to obtain some knowledge. This however from the jealous and suspicious character of those with whom I was obliged to converse, I found to be almost impracticable; they either declined answering the questions altogether, or they only furnished replies which were calculated to mislead. Some of this reserve melted away before we left, but my inquiries did not tend to elucidate facts of any importance. In the subsequent sketch I shall however have occasion again to touch on this subject.

On the Bedouins. The Arabs who visit Socotra, in consequence of their pastoral habits and wandering mode of life, have bestowed on this class the appellation of Bedouin, to which race, though they widely differ in some points, there is yet in others a striking resemblance. The principles of their political constitution are like theirs exceedingly simple: all are divided into families or tribes, each occupying a determined domain on the island, and each having a representative head, who formerly exercised what might be termed a patriarchal authority over them. In general, the office is hereditary, though it is sometimes filled by persons who have been selected for the superiority of their abilities. It was to this individual that the Sultán formerly, when he resided on the island, looked for the collection of his tribute, and to the Sultán he was also in some measure answerable for the good order of the six tribes; but at present his authority appears to be merely that of an influential individual, before whom complaints are taken for arbitration, but who possesses no power to punish a delinquent: an individual may also carry his complaint before the Sultán, or his deputy, or he may, which is the usual practice, retaliate on the injurer or any member of his family; but these affairs are not carried to the sanguinary lengths they are in Arabia, where the murder of one individual is revenged upon the person of his assassins or their relations. I made numerous inquiries, but I could not ascertain that any of their quarrels terminated in bloodshed: certainly this may be owing in some measure to their having neither fire-arms nor weapons of any other description than sticks and stones; but these peaceable habits are forcibly illustrated by the fact of so many tribes occupying territories so intermingled with each other, where the variable nature of the pasturage, and the scarcity of water, compel them from different quarters to meet on the same spot, without reference to the actual owners; and yet that skirmishing among them should be of such rare occurrence.

Physical Character, Persons, Diet, &c. &c.

The men are usually tall: their limbs appear strong and muscular, and remarkably well formed; the facial angle is as straight as that of Europeans;

the nose is slightly aquiline; the eyes lively and expressive; the teeth good, and the mouth well formed: their hair is worn long, and curls naturally, but without the slightest approach to the woolly texture or appearance of that of the Negro; they wear generally a beard and whiskers, but no mustachios: their complexion varies a good deal; some are as fair as the inhabitants of Surat, while others are as dark as the Hindus on the banks of the Ganges. They walk with an erect gait over the worst ground, and will bound over the hills like antelopes. From constantly climbing the rocks and mountains, they have contracted a habit of turning in their toes, which gives them over the plains a slight degree of awkwardness in their walk; notwithstanding this slight defect, the regularity of their features, the fairness of their complexion (for those which are very dark comprehend but a small portion of their number), and the models of symmetry, which are occasionally presented to the eye, render them a remarkable looking race, far distinct and removed from any of those varieties of the human race which I have seen on the shores of the continent on either side.

Their dress consists of a piece of cloth wrapped round their waist, and the end thrown over the shoulder. No ornaments are worn: in their girdle is placed a knife; but as they have no weapons, they carry in their hands a large stick. In their various modes of dressing their hair they display a little foppery: some frizzle it out like the Arabs on the coast of Egypt; others allow it to curl naturally; while the generality permit it to grow to a considerable length, and plait it into tresses, which are confined to the head by a long braided cord, made from their own hair. Their skins are clear and shining, and remarkably free from eruptions or cutaneous disorders. Many are however scarred from the application of hot irons for the removal of local complaints—a mode of cure they are quite as fond of practising as their neighbours the Arabs of the peninsula.

Of the Females. The same remarks which I have given to the person and features of the men may be applied with little alteration to those of the females: there is the same symmetry of form, the same regularity of features, and the same liveliness of expression; but their complexion does not vary in an equal degree: few are darker than the fairest of the men, and some, especially when young, were remarkably pretty: the legs of some of those advanced in age were of an astonishing thickness; but this defect is more observable among those who reside near the low-lands, and it but seldom occurs among the high-land females. Their dress consists of a coarse Cameline, secured round their waist by a leather girdle, and a kind of wrapper of coarse Dungree cloth, which is thrown over their shoulders: around their necks they wear a necklace made of red coral, colored glass, amber, &c. with sometimes a string of dollars. In each ear they wear three and sometimes four large ear-rings made of silver and about three inches in diameter; two of these are worn in the upper, and one in the lower, part of the ear. They go unveiled, and whenever we approached their houses, they conversed with us.

Of their habitations. In a moist climate like Socotra, it would be impossible for several months to live in tents ; and as the variation of the seasons compels the Bedouins to shift with their flocks in search of pasturage, it may be considered as a bountiful provision that they are in the numerous natural caverns with which the limestone hills abound, provided with habitations ready fashioned to their hands. A Bedouin merely selects one of these, which from its size and situation is best calculated for his purpose ; he then by means of loose stone walls portions off different apartments for himself and family, while the remainder is left to afford shelter to his flock. Singular spots are occasionally chosen for these places of abode : I have seen them on the face of a nearly vertical hill, at the height of 800 feet from the plain. In the valleys, and on the margin, they have another description of dwelling place : the rocks there whenever limestone occurs is equally cavernous with the hills : a cave is selected ; they widen if necessary the entrance, so as to allow it to open into an enclosure ; the upper part is then covered over with rafters, on which turf and some earth is placed, so that it becomes difficult at a short distance to distinguish it from the surrounding country : a wall constructed of loose stones encloses a circular space about 30 yards in diameter, which serves at night as a fold for their sheep and goats. I visited the interior of several of these : the only furniture they contained was a stone for grinding corn, some skins on which they sleep, other skins for holding water or milk, some earthen cooking pots, and a few Camelines hanging on lines taken across the roof. In one of these tied by the four corners and suspended from a peg by a string, you will frequently see a child sleeping. It also serves as a cradle, which they swing to and fro when they wish to compose it to sleep. In hot-weather, when the ground is parched with heat, these caverns are of a clammy coldness ; the Bedouins are by no means particular in keeping them clean, and they usually swarm with fleas and other vermin. A few days after my first arrival, I had occasion to ascend a mountain on the southern side of the island, seeking for plants ; and other pursuits had detained me until it was too late to descend. I therefore took up my quarters with a Bedouin's family in one of these caverns. It was formed by the overhanging of an enormous rock, which left a sheltered space of 50 yards in length and 10 in breadth. In the interior the surface of the limestone exhibited rounded masses, with cellular cavities in and between them ; but I could not discover any stalactitic traces. These were the first Bedouins we had met with, and none of the party had seen Europeans before. Our coming unexpectedly on them, therefore, created with the females some little alarm ; but a few words of explanation from our guide soon quieted them : a few needles to the females and some tobacco to the men set the whole party in good humour. Milk, dates, and whatever their cave afforded was readily placed before us, and they cheerfully assented to our request of passing the night there. At our suggestion, some grass was collected for us to sleep on, but this unfortunately proved an inducement for the goats and sheep, which were lodged in the same part of the cavern with several members of

the family to visit and run over us repeatedly during the night, so that we obtained but little rest.

The men pass their time in tending their flocks, in collecting dragon's blood, or aloes, and in occasional visits to the town, when the two latter with their ghí are exchanged for dates, *dhona*, the *jawarí* of India, and clothes. Accustomed to traverse these mountains from childhood, they perform on these occasions journeys of 30 or 40 miles, climbing almost perpendicular precipices, and crossing deep ravines, without occasionally experiencing any fatigue or inconvenience. The principal employment of the females abroad is also looking after their flocks; at home they make ghí, curd, and spin wool, which they afterwards weave into Camelines, and attend to their other duties. They have a curious method of cleansing the wool: they place it in a heap on the floor, over which they hold a bow, and snap the string against it, until the whole of the dust has flown off. Their method of weaving is also very simple, but a description of it here would occupy too much space. As it is very difficult to procure steel of any description on the island, the Bedouins have recourse to a method of obtaining combustion, which is practised by several savage nations. They procure two pieces of wood, the one hard Nebek (if procurable), and the other a short flat lath, from a date branch. The former is about 12 inches in length, and is inserted into a hollow, which is formed for that purpose in the latter.

The stick is then twirled briskly between the two palms, until the dust which is worn out by the friction, and which escapes down the side by a small groove cut near one side of the hollow, ignites. The dust is then placed on the top of a palm-branch, and a flame is soon produced. They have a method of obtaining a whiff of tobacco equally curious and simple. They slip off a branch of the Luhah tree of the required length and thickness for the tube, the extremity of this is then cut much in the same way as we do a quill before we split it: this part serves as a bowl, in which the tobacco is placed, while a small wooden plug, having a hole in its centre, at once prevents it from ascending the tube, and at the same time permits the smoke to be inhaled.

Food, &c. The Bedouins subsist principally on milk, and the grain and dates which they receive in exchange for their ghí. Whenever occasion calls for it, or a visitor arrives, they kill a goat or sheep; their mode of cooking is very simple: they separate the meat from the bones, cut it into small pieces, and boil the whole in an earthen pot; they use no dishes, and the meat is placed on a small mat, round which they seat themselves in eating. Contrary to the usual practice of the Musalmans, these islanders always cut their meat with knives, which are procured from the whalers and other vessels that touch at the island.

The moral character of the Bedouins stands high. The absence of any heinous crimes among them has already been noticed, and in general they may be considered as a lively generous race; but the most distinguishing trait of their character is their hospitality, which is practised alike by all, and is only limited by the means of the individual who is called on to

exercise it. Nor is this, as with the Socotrian Arabs, confined to those of their own faith; and while with the latter we were unceasingly tired with silly questions relating either to our religion or our views on the island, the Bedouins gave themselves no concern either about one or the other. A watch excited much mirth among them, and it was long before they would cease to believe it was a living animal; but unaccustomed as they were to the sight of fire-arms, what excited their utmost astonishment was a pair of pistols with detonating caps. Ever cheerful, they were always ready to enter into conversation, or to be pleased with what was shown them. I saw no instrument of music during my stay on the island, but they appear passionately fond of song, and on one occasion, at a wedding, I observed them dancing. A party stood round in a circle, and while one of their number continued to sing, two or three others, without any pretence to a regular step, by a succession of jumps or bounds, endeavoured to keep something like time to it.

The Bedouins have a great variety in their modes of salutation: two friends meeting will kiss each other on the cheek or shoulder six or eight times, then shake hands, kiss them, and afterwards, exchange a dozen sentences of compliments; they have also the same singular and indelicate mode of salutation which is observed at Kisbeen, when they place their noses together, and accompany the action by drawing up their breath audibly through the nostrils at the same time. Male and female relations salute each other in public in this manner. Those of different sexes, who are merely known to each other, kiss each other's shoulder or hand, except with the principal individual of the tribe. When the females fall in with him, they salute his knees, and he returns it on their forehead. The old men salute children in the same manner. With the use of the compass the Bedouins were totally unacquainted, and they had no terms in the Socotrian language to express the cardinal points. The superiority of the Arabian numerals for extended calculations over their own, has induced them to entirely discontinue the use of the latter, and in all transactions among themselves, as well as with the Arabs, the Arabian alone are now used; it was therefore not without some difficulty that I was enabled to collect the Socotrian numerals, they are as follows:

1 Tand	5 Hamish	9 Scab
2 Terean	6 Heitah	10 Usharí
3 Thedder	7 Heibah	11 Usharít and
4 Urubah	8 Tomaní	12 Usharí terean

and so on to 20, which is two tens, or usharum, and usharín tand 21; thirty, which is thedder usharí, urubah or three-tens; forty, which is usharí, or four tens, and so on to one hundred, which is meyen or meian, which is like the Arabic mit or meat.

But by this decimal mode of calculation they could advance no further than ten hundred. I have frequently sought without success for something to express a thousand: this gives no very high opinion of their mental capacity, and it evinces, unless they have sadly retrograded, a strong proof

of their never having made any considerable advances in civilization. During my stay among these high islanders, I saw few cases of sickness; three or four sufferers from cancer, and as many from elephantiasis, were brought to me for medical assistance, and hard painful swelling of the abdomen, brought on by irregularity in their diet, was also frequent; but this was in no way surprising. A Bedonin will live on nothing but milk, and a little Dekhan, for several days, and then feast most exorbitantly on a sheep, the flesh of which is but half-boiled. Some bad sores were also shown me, occasioned by punctures from the thorns of the Nibek. But in general diseases are of very rare occurrence, and the Bedouins may be considered a hardy, healthy race. In the most solitary and lonely ravines and valleys I have occasionally met with idiots, who are permitted to stray about by themselves. Food is given them when they approach any habitation, but they usually subsist either on the wild herbs, which they gather on the mountains, or on the wild goats, which they knock over with stones near Ras Mamí. I saw one of these men going about perfectly naked. I came on him unexpectedly, but he fled with much celerity the instant he saw me.

Language. I am not sufficiently versed in oriental literature to ascertain what affinity the Socotrian language may bear either to the Arabic or any other language. I have therefore subjoined a copious vocabulary of words in general use among the Bedouins, by which I trust the scholar may be able to proceed in an inquiry that can scarcely fail to lead to most interesting results. I may notice in passing that the mountaineers from the Arabian coast are enabled to make themselves well understood by the highlanders of Socotra; but the Arabs from Muscat, or from any of the other towns, are quite unable to do so. The Socotrian language is spoken even among themselves by all those who have permanently settled on the island, and the Arabic is only used by the merchants while transacting business with the traders who arrive in buggalows.

At a period as late as when the Portuguese first visited Socotra, they found in it books inscribed in the Chaldean character. I had anticipated procuring some manuscripts or books which might have served to throw light on the history of the island; but in answer to repeated applications which I have made to different individuals for them, I have always been assured that some which they acknowledge to have possessed were left behind in their houses when they fled to the hills; and that the Wahabís, during their visit, destroyed or carried them off. The latter is the most probable, as these sectaries in their various eruptions are known to have manifested a strong desire to possess themselves of historical works*. The only vestige which I have been enabled to trace of any other character than the Arabic now in use, being adopted by the inhabitants of the islands, are some singular and interesting inscriptions, which I discovered on the sea shore about a mile in a direction from Ras Mamí.

They are inscribed in the horizontal face of a sheet of limestone rock, which is on a level with the plain, and is about 300 paces in circumference;

* Vide BURKHARDT'S Travels in Arabia, Vol. i. p. 393.

those parts which by their smoothness are best adapted for the purpose are covered with inscriptions and figures. I subjoin a sketch of a few of the most legible, which for the sake of greater accuracy I copied a second time. The resemblance in the character to some I copied near Wedgí in Arabia, which are supposed to be Ethiopic, is so striking, that I am tempted to believe they owe their origin to the same people. Should this on further examination prove the case, some interesting inquiries would suggest themselves. Independent of these inscriptions, there are immense number of rude representations of the feet of men, camels, sheep, oxen, asses, and cows; some of the human feet were as small as those of an infant, while others are treble their natural size; they are all placed in pairs, but with no general direction. The feet of the animals are cut so as to represent a soft rock, yielding to the weight of their impression. These occur sometimes in line, in others they are thickly crowded together, and amidst the latter is usually found the characters. The cross occurs very frequently, as well as a figure with a snake's head. I passed several hours in examining and sketching the most legible of the characters; but vast numbers are obliterated. I was at first tempted to ascribe these inscriptions to the work of the shepherds in their leisure hours; but they are so numerous, and must withal from the nature of the rock have been executed with so much labor, that I cannot on reflection refer them to that origin. The unity of design, exhibited in the constant recurrence of the same apparently unintelligible symbol, would rather induce us to suppose that a place of worship or pilgrimage must have formerly existed in its vicinity. At present there are half a dozen small ruinous buildings to the southward, and the remains of a wall running along to the northward, near it; but nothing more to verify such a supposition.

In a hill near Tamarida, I discovered several caves, which contain human skeletons. A wall eight feet in length had been built up parallel to, and at a distance of about seven feet from, the side, so as to allow a sufficient space for the bodies to be laid at full length; they appear to have been deposited in layers, though at different periods. Between and above each skeleton, there was a space of about two feet, which was filled up with earth until the whole mass reached the upper part of the cave. Among the mountains in the interior, I was assured, that these occur frequently, and there is reason to believe, the Bedouins deposited their dead in them, until a late period; but as they entertained great dread of my writing them down, as they termed it, they were never shown to me. I entered and discovered these by stealth. Upon conversing with the Bedouins, afterwards, on this subject, they admitted the fact of their serving as cemeteries to their ancestors, but denied they had been used since the propagation of the Musalman religion. At present they observe the same mode of interment as the Arabs of Tamarida.

Of many other peculiar customs, a few only are now retained, of which the most singular is that they do not circumcise their male children until they are past the age of puberty, while with other Muhammedans, it is

performed at a very early age. On the eastern part of the islands, amidst the mountains, I was shown a rude stone chair, in which it was customary for the Bedouins to seat their youths (who were sometimes brought from a long distance) while the operation was performed. They have preserved the remembrance of a singular trial by ordeal, which was formerly practised on an individual supposed to have been guilty of any heinous crime; he was placed bound hands and feet on the summit of some eminence, and there compelled to remain for three days. If rain fell during that period on or near him, he was considered guilty, and punished by being stoned to death; but if the weather on the contrary continued serene, he was acquitted.

At first sight it may appear singular, that while, as will be shown by the subsequent section, the population of the eastern portion of the island should be found so mixed and varied, that of the western should have continued pure, and should still present the same general characteristics, but the causes on examination are almost self-evident. The Bedouins make no scruple to give their daughters to the native Arabs, and even to visitors who may pass but a short time on the island. The wives of the latter live with their husbands; while of the offspring by those of the former, the boys naturally follow the avocation of the father, and rarely if ever turn to the pastoral pursuits of their maternal progenitors: while the females are married not to the Bedouins (for though the Arabs have no objections to take a Bedouin wife, they would yet hold themselves disgraced were they to marry their daughters to one of that race), but to one of their own class. This accounts for the great disproportion which may be observed on the mountains between the males and the females. Independently of this, as one cause, want of water, which is felt on the western part of the island during the greater part of the year, and its general sterility, offer so little inducement to the native Arabs to reside there, that with the exception of some hamlets on the sea coast, in which they take up their quarters for the purpose of fishing, I did not in the course of my journeying in that part meet half a dozen families. But of those which are comprehended under the name of Bedouin, there are a few distinct tribes, of which it is necessary separate mention should be made.

Those most worthy of attention or remark are of a small tribe, of about 150 men, called Bahi Rahom, in the vicinity of Ras Mamí. Their forefathers are said to have been Jews, and the features of their descendants still retain a strong resemblance to those of that race. The Sarí, the Sayffí, the Dermí, and the Zirghí descended from the Portuguese, under the general appellation of Cambar or Gambar, occupy the granite mountains; they are rich in flocks of sheep and oxen, and though the resemblance to the European cast of countenance may still be traced, and even in some instances they have preserved their original names, yet there are none of those symptoms of physical degradation which are observed in the race of the Portuguese at present in India. On the contrary, some of the finest figures and the most intelligent of the natives I saw on the island were of this class. Though readily recognized by the other tribes, their descent

appears in no way to have been urged as a reproach against them. It was told me that a few families amidst the mountains continued to speak their own language, but I was never sufficiently fortunate to fall in with any of them. Some of the hills on the north side of the island still retain the appellations which were bestowed on them by this nation.

As I have reserved the name of Bedouin, bestowed on the mountain tribes, without regard to the general application of the term, it will be as well to retain the name of Arab, with which the remainder with no higher claim have invested themselves.

Under this designation are included those who occupy Tamarida, the villages of Cadhúp and Caleseah, and the greater part of the eastern portion of the island ; they may all be classed as foreigners, or the offspring of foreigners, who have settled here. The greater number are Arabs, who being left by boats passing between Zanzibar and the Arabian continent, to dispose of cargoes, take unto themselves a wife, and remain permanently.

The others are Indians, Sumaulies, Nubians, slaves, &c. who are attracted here from various motives ; all are careful in preserving the recollection of their original country, and for this purpose they subjoin its name to their own. Thus our guide was called Suliman Muscaty, or Suliman from Muscat. Though so mixed a class, the Socotrian Arabs wear the same dress, and have adopted the same language and customs ; their colour, features, and figure, as may be anticipated from their different origin, are so varied, that it is impossible to speak of them in any general terms. We have in fact every grade, from the flattened nose, the thick lips, and the woolly hair of the Negro, to the equally well-known characteristics of the Arab. Their dress consists of a loose single shirt, descending below the knee, which is confined to their waist by a leathern girdle, in which is placed all the arms they can muster. The lower classes wear nothing but a piece of striped linen round their waist, with another, when they are exposed to the sun, thrown over their shoulders ; in rainy or cool weather, they all wear a thick woollen coat, sufficiently large to completely envelope them. The dress of the females consists simply of a long shirt of Indian cloth, over which is worn a loose wrapper, which after being taken round their person, the end is brought up over the neck, in order to serve them as a veil when they are desirous of concealing their faces.

The only employment in which the Socotrian Arabs engage themselves are either in tending their date groves, or flocks ; in collecting ghí, or in the trade between Muscat and Zanzibar. Their date groves give them but little trouble ; for directly the owner can scrape together a few dollars, he purchases a slave to attend them, and if his master's wealth increases, he adds to the number both of his trees and his slaves. Traders proceed among the mountains on camels, taking with them various articles which they exchange with the Bedouins for their ghí. The quantity collected is very great.

The Arabs who engage in the trade to Zanzibar and Muscat with this article receive in exchange for it grain and slaves. Contrary to the general prac-

tice of the East, the Socotrian Arabs treat their slaves with much harshness; they are hard worked, and indifferently clothed and fed. As these pursuits can only be engaged in during the fair or N. E. monsoon, it follows that a considerable portion of their time is passed without employment of any kind. To obviate the tedium of this period, I cannot learn that they have recourse to games of chance, or amusements of any description; the time appears spent in visiting each other, drinking coffee, smoking, and sleeping. In place of taking up their abode in caves, in the same way that the Bedouins do, the Arabs who reside outside the town live in huts, which are mostly of a circular form; the walls are constructed of loose stones, and are cemented with a mortar of which mud is the principal ingredient; they are rarely more than four feet in height, and they commonly enclose a space from 12 to 14 feet in diameter. On the top of these, and projecting nearly a foot over their sides, a conical roof, constructed of the branches of the date-tree, is sometimes raised, the apex of which at the point where the ends of the branches unite together, is chunamed, in order to prevent the rain from getting through. In others, though the walls are of the same height, they first place rafters across in a horizontal direction, cover them with date branches, and then cement them over with lime, mixed with earth, and sometimes with turf: the goats may frequently be observed grazing on the grass growing out of the latter. In several of these which I visited, in which it was impossible to stand upright, which were swarming with fleas, and which in size, it will be remembered, are scarcely larger than an English pig-stye, two or three families, each consisting of four or five individuals, were residing under the same roof. It is not therefore a matter of any surprise that fever sometimes sweeps off a whole hamlet. Were the materials of which these wretched and miserable buildings are raised scarce, and to be procured with difficulty, we might pardon or excuse the little attention to comfort, accommodation, or health which their construction exhibits; but when they are abundant, and when they have better models in the town before them, it furnishes a strong proof of their sloth and indolence, and warrants with many other proofs which may be adduced, that they have little inclination or capacity for improvement.

Notwithstanding Socotra's numerous inhabitants, Tamarida is the only collection of houses which may entitle it to the appellation of a town. Cadhup and Calesseah are but small villages, and the Arabs on the western portion occupy numerous small hamlets, consisting of from six to a dozen houses. Concerning the two villages of Cadhup and Calesseah, all that is necessary to be known of them will be found in Captain HAINES' description of the exterior of the island.

Tamarida. I have been unable to ascertain at what period Tamarida was erected; but both from its name and the appearance of the houses, I am inclined to think it must have been anterior to the first visit of the Portuguese, and most probably founded by those who followed them. The natives date its existence from a much earlier period, but little reliance can be placed on their testimony. The nearest range of mountains in the

vicinity of Tamarida approaches the sea in the shape of an arch, on the chord of which, and nearly equidistant from the points where its extremities reach the beach, is situated the town. It consists at present of about 150 straggling houses, which are unconnected with each other, and are surrounded with date trees: of this number not a third is now inhabited, the others remain in the same ruinous state as they were left by the Wahabís in 1801. Though small, the houses are well constructed, of lime and coral, cemented over, and from this being kept white-washed, they have a neat appearance. They are usually two stories in height, of a square form, and with a tower in one corner, through which the stair-case is usually built; the windows face the N. E., and they are closed like those on the houses of Arabia, with wooden shutters, cut with a variety of ornaments, through the interstices of which the air and light is admitted. The upper rooms are appropriated to the use of the harem; in the lower, seated on a platform, of which there are two, one on either side the door, with a passage between them, the Arabs receive their visitors, and transact all business. Attached to each house there is a small garden, in which is grown a sufficiency of beans and melons for the use of the inhabitants—enclosures of tobacco may also be seen among the houses. The number of inhabitants at the period of our visit did not exceed a hundred: several were absent at Zanzibar; but fifty added on that account to their number, gives the full number of those who at any period reside here. The Arabs flock down from the hills on the arrival of a ship, and may induce the visitor to estimate their number higher than I have done. There are but two shops in Tamarida, and the articles exposed for sale are grain, dates, and clothes; every individual, therefore, on the arrival of a boat supplies himself with whatever he requires.

In commercial transactions among themselves, money is rarely if ever used: certain quantities of ghí, &c. are substituted. Dollars are demanded from strangers who visit their port, and from my party rupees were taken when they were assured of their value; but there is no small coin of any description on the island.

The dollars are made into ear-rings for their women. Amber and ambergris, both of which are brought from Abdul Curia, were formerly substituted for money; but the practice for some reason has been discontinued. Amber is occasionally found along the southern shore of this island, but is not of frequent occurrence. The plain enclosed by the range of mountains already spoken of, which surrounds Tamarida, is watered by three mountain stream flowing fast close to the houses, which are with the others at no period of the year wholly dried up. A line of date groves on either side of each of these extends from the base of the hills to the sea shore, where they spread out into large groves. The ground through which these pass is composed of a few sloping hills, and rounded hillocks, intersected by plains and small ravines: these are destitute of trees or bushes, but the grass which is nourished there affords good pasturage to sheep and goats. The soil in some of the valleys and plains is of a reddish-coloured earth, and appears especially in the vicinity

of the date grove rich and fertile ; in others, it is of a light colour, is filled with small stones, and looks of a poorer quality. With the exception of the palm trees, a few melons, some tobacco, and a few enclosures of dekhan, no part of this plain is cultivated ; and the traveller who may hereafter visit Socotra in the period between February and June, may from this circumstance and its then parched and almost sandy appearance form a different opinion to mine respecting its fertility. But the least promising parts of this plain, when cultivated for a single season, essentially alter their character for the better, and others, on our first arrival in January, wore a most luxuriant vegetation. I therefore repeat of the part particularly, what I have only mentioned generally before, that not only might grain or vegetables be cultivated here to a large extent, but that the nature of the climate and the soil would also nourish the greater number of our tropical fruits.

Of the Inhabitants in general.

Notwithstanding the healthiness of the Bedouins, the Arabs appear a weak and sickly race, and dangerous fevers are said to prevail among them. After the rains the graves in the town of Tamarida are frightfully numerous ; and it may be truly said of Tamarida, that it contains treble the number of houses that it does inhabitants, and of tombs more than ten times the number of both included. In other parts of the island, where the vestige of former habitations could be traced, there also might be seen the same proportion of graves. The Arabs formerly paid great attention to the state of their tombs : of three stones, one was placed at the head, another at the foot, and a third in the centre. On the former of these was inscribed the name, age, &c. of the deceased ; but the Johasmus, during their visit, from their known aversion to any kind of decoration over the remains of the dead, broke and destroyed the whole of these, which came under their notice during their stay.

My attention is particularly directed towards obtaining information respecting their form of religion. At present every individual on the island is, or professes himself to be, a Mussalman. The Bedouins, as in Arabia, hold the doctrines but loosely : many neglect the fast of the Ramzán, few are acquainted with their morning and evening prayers, and these few rarely trouble themselves with repeating them. Circumcision, I have already noticed, is not practised until a late period, and in some families, I have reason to believe, it is omitted altogether.

The Socotrian Arabs, on the contrary, are zealous professors of the Mussalman faith ; although, at the same time, they are utterly ignorant of its most essential doctrines, and like all those nations who possess but a slight knowledge of its tenets, they are bigotted and intolerant to an insufferable degree. During my stay at Socotra, individuals of the party occasionally fell sick, and the horror which they expressed on these occasions at the idea of its becoming necessary to bury a Christian on the island, convinced me that if it was ever done, they would perform their threat of disinterring the corpse with every indignity, and throwing it into the sea. The Mahara Arabs, from the Coast of Arabia, a noble race of Bedouins, who occa-

sionally reside for a few months on the island, ridicule them unmercifully for this spirit of intolerance, and have assured us, even in the presence of the zealots, that the Socotrian Arabs were poor wretches, who had nothing to plead in defence of it save the lowest state of ignorance, and their mongrel descent. After the receipt of HAMED BIN TARY'S letter, prohibiting our further progress through the interior of the island, I was confined by the Socotrian Arabs for several days in the town, and it was principally through the influence which the Mahara Bedouins exercised on that occasion that I was again enabled to set forward on my journey. The behaviour of the former on this occasion exhibited a mixture of irresolution, timidity, and avarice which I have never seen equalled; they wavered between dread of the Shekh if they permitted us to go, and their fear of missing what they might gain by hiring out their camels if they prevented us. Exorbitant demands were at first made; and when they found that I would not listen to these, they continued to hold councils for three days, during which period, whenever I had commenced and packed up all in readiness for starting, permission was given and cancelled more than half a dozen times.

It is observed by MALTE' BRUN in his "Universal Geography," that the population of this island might furnish a subject of lengthened discussion. He notices on the authority of PHILOSTORGES, EDRISSE, and UMDAULAH, that a colony, sent here by ALEXANDER THE GREAT, remained for a long period; and during the time of PHILOSTORGES, an ecclesiastical historian, who wrote a history of the church on the Arian principles at the conclusion of the fourth century, that they spoke the Syriac language. Various other authorities are cited by the same author, to prove the existence of a race of Christians with which the island was peopled until as late a period as 1593, when the Nestorians and Jacobites had each a bishop residing on it; and even when Sir THOMAS ROE visited it in 1614, he observes, that "the Beditones," as he styles them, "were of the Nestorian persuasion." In the absence of books or manuscript of any description, for I believe no notice connected with the habits or religious character of the islanders has since this period been handed to Europeans, it might prove a hazardous task to venture, on the mere traditions of the islanders, any observation on the causes or events which have led to the total abolition of the Christian, and the universal establishment of the Mohammedan, creed. Information on these points may possibly be gleaned from authors to which I have not at present any means of gaining access; but I cannot, however, dismiss the subject without observing, that as the channel of the Indian trade, at the early period to which the above-mentioned authors refer, was by the way of Socotra, and the ports at the entrance of the Red Sea, it can excite but a small portion of surprise to find proselytes of these persuasions residing on a spot so far removed from where the principles on which these were founded were avowed and practised. It is observed by SALE, in his preliminary discourse, that the persecutions and disorders which happened "in the eastern church, soon after the beginning of the third century, obliged great numbers of Christians

to seek for shelter in that country (Arabia) of liberty, who being of most part of the Jacobite community, that sect generally prevailed among the Arabs ;" and, although it does not appear that the southern parts of the peninsula were subjected to the ecclesiastical rule of either the Nestorian or Jacobite bishops, yet from the causes I have before mentioned, it is not likely they would have overlooked a spot like Socotra, where there is every reason to believe they could have indulged unmolested in the open profession of their faith. With respect to the disappearance of these primitive Christians, as well as those which were left on the island by the Portuguese, the causes appear almost self-evident. It would produce an anomaly in human nature, almost as striking as that which is afforded by the history of the Jews, if surrounded as they were by natives universally professing the Mussalman religion, receiving no fresh influx from those of their own persuasion, and left an isolated and neglected race, if they alone had refrained from embracing the new doctrines ; and although occasional skirmishing, consequent to a difference of opinion, may have occurred between the different sects, yet that this was accomplished by a gradual and silent change, and not by any violent or exterminating measures, appears equally evident by the simple fact of their descendants existing as a distinct race to the present day. Evidence to the fact of numerous colonies of different countries or persuasions formerly existing on the island may be found in the present arrangement and distribution of its inhabitants into distinct tribes, many of which are still recognized as of foreign origin.

Time has not produced a greater change in the government or condition of this island than it has in its ecclesiastical masters. In place of an archbishop and two bishops, we have now but a single priest, who combines in his own person the various offices of Mullah, Muezzin, and school-master. A single Cádi solemnizes the whole of the marriages which take place throughout the island, and I have on more than one occasion met Bedouins seeking him for a license, when he has been absent among the hills cultivating his date groves.

Two small and insignificant mosques at Tamarida, the one called Mir Advance, and the other Abder Rahan, and one yet smaller at Calesseah, are now the only places of worship for the reception of the faithful.

It would form a curious subject of enquiry to ascertain what form of religion the establishment of the Christian faith displaced. A ruinous building was shown me on the spot, marked out in the map, which was said to have been an ancient place of worship ; but it was in too dilapidated a state to enable me to ascertain the truth of the tradition, nor have I been able to discover others that would serve to throw any light on the subject.

The population of this island, as stated by some travellers at a thousand souls, is evidently much under-rated, but from their wandering mode of life, and other causes, it became difficult from any section of the island to form a correct inference of the population of the whole. The method I adopted was, at the conclusion of each day, to note the number of individuals I had seen, and these I find amount to upwards of two thousand, though I am

confident it does not comprehend more than half their number, for in several places they concealed themselves whenever we approached, and though, as will be seen by the map, my rambles led me to many parts of the island, yet there were necessarily many hills and remote valleys I could not inspect. I am further strengthened in this belief by summing up the number of the tribes, and I therefore fix the amount of the population at 4,000. Two intelligent Arabs, who have resided on the island upwards of 10 years, and have journeyed to many parts of it, tell me they consider this far below the actual number; but with Arabs an allowance should always be made for numerical exaggeration.

Comparing this calculation with the whole surface of the island, which amounts to about a thousand square miles, it gives four individuals to each, which when we reflect on the great proportion of bare rock, which the surface of the island exhibits, appears very considerable.

Although I have made diligent search and constant inquiries, I have been unable (with the exception of those which indicate the stay of the Portuguese) to discover any ancient vestiges or monuments that would prove this island to have been peopled by a race further advanced in civilization than the present, although I think there is reason to believe the population must have been more numerous, and that the island was consequently better cultivated. It is impossible to ascertain at what period their numbers were thinned; but that they have not been exempted from contagious fever, or some other desolating scourge, appears evident from the existence of such a multitude of graves in every part of the island, many of which appear to have been constructed at the same period; but that this period was somewhat remote, is equally evident, not only by the total disappearance of all traces of such improvement, on the face of the country, but by the present condition of the inhabitants. It must not be referred to the period immediately preceding the visit of the Wahabis, as has been suggested in some late discussions connected with the island; for those fierce sectaries confined their outrages, and the extent of their devastation, to Tamarida and its vicinity, and they did not attempt to pursue the inhabitants who fled from the town to the mountains at the first intimation of their approach.

[The length of the foregoing Report prevents our giving insertion to the equally interesting remarks of Capt. S. B. HAINES on the same Island. This Officer was charged with the examination of the coasts and the circumstances of the various harbours, which though more interesting to nautical men, and drawn up in a most complete form, would not perhaps interest the general reader so much as the view of the interior of the island. There are but 22 boats on the island, capable of carrying about 80 gallons of water in fine weather. They are sewn together with thongs of hide, or a kind of coir rope made from the young leaf of the date tree. Tamarida Bay on the north of the island is the principal port during the S. W. monsoon, but Ras Kourina lat. $12^{\circ} 38' 35''$: long. $53^{\circ} 55' 50''$, affords a better shelter, and is also serviceable in the opposite monsoon.

In the N. E. monsoon Gollonseer Bay is the best anchorage:—the town contains about 130 inhabitants, and 16 fishing boats. There are unfortunately no ports where vessels could ride in safety from all winds, and opposite sides of the island must be resorted to with the change of season.

We subjoin a vocabulary of the Socotrian language drawn up by Captain HAINES from a Town Arab—it is confessedly imperfect, and contains a large admixture of Arabic.—ED.]

A few words of the Socotrian Language.

Rheon,	Tall, long.	Kurrhain,	Crooked.
Kurrhar,	Short.	Geih,	Plenty, numerous.
Rheeho Rhain,	Salt water.	Haraheeme,	Few, scarce.
Rheeho Hali,	Sweet or fresh water.	Yashar,	Dry.
Rheeho Lahrer,	Water to drink.	Ferhain,	Daughter, or female child.
Ustal,	To eat.		Old woman.
Kahr,	A house.	Adjoose,	Old man.
Jeerhae,	Town.	Shebah,	The head.
Eshookko,	Sword.	Ree,	The hair.
Bundook,	A musket.	Shiff,	The eye-brows.
Rohsahse,	Musket-ball.	Teffcoose,	The eyes.
Hussin,	Iron.	Taáhn,	The forehead.
Suffur,	Copper.	Hadjhur,	The ears.
Teheal,	Wood.	Eidahen,	Nose.
Mushhein,	Day, fine.	Nahreer,	The lips.
Ahtay,	Night, fine.	Sheebah,	The teeth.
Eerah,	The moon.	Thetrinsh,	Tongue.
Kokut,	The stars.	Lissen,	The throat.
Sheehein,	The sun.	Nuhharhur,	The shoulders.
Sahbedah,	Come here.	Konrie,	The back.
Setoah,	Go away.	Tahdah,	The stomach.
Stahooa,	Sit down.	Meer,	The arm.
Saahd,	Make haste.	Aiah,	The fingers.
Ardein,	To sleep.	Asábak,	The nails.
Kussah,	Scarce.	Dthuffer,	The feet.
Huhr,	To-day.	Soab,	Rice.
Kuneree,	To-morrow.	Ahrur,	Ghi.
Aig,	Male.	Hammer,	Butter.
A jah,	Female.	Kutmehr,	Oil.
Mobiahee,	Boy or male infant.	Sulet,	Milk, sweet.
Aunt,	Large timber.	Koof,	Fowls.
Cutthaine,	Small timber.	Dthedadjee,	Eggs.
Shaahr,	A month.	Baithde,	Goats or sheep.
Anah,	A year.	Urhain,	Cows or bullocks.
Allef Ahew,	One thousand years.	Elhayten,	A dog.
Shoohut,	A fishing line.	Kelb,	Civet cat.
Ucklaher,	A hook.	Jerback,	Camels.
Bild,	Sounding lead.	Gemecher,	Antelopes.
Baroosir,	Anchor.	Tahrecher,	Meat.
Sinselah,	A chain for anchor.	Teh,	Fish.
Duckhur,	A mast.	Sodah,	Onions.
Tormahl,	A yard.	Bussell,	A light of a candle,
Seerar,	A sail.	Serage,	lamps, &c.
Deerah,	A compass.		Fire.
Famoose,	A lantern.	Scheat,	White.
Bindeerah,	A flag.	Sebhem,	Red.
Teelaher,	A hill or mountain.	Ophir,	Plenty of water.
Oubchaine,	A stone.	Gee Reehe,	Scarcity of water.
Seerhac,	At a great distance.	Rheeho harehen,	A well.
Shalee,	At hand, close.	Ebhem,	Rope.
Thermooheen,	A tree, forest, &c.	Kute,	A knife.
Muckedeerah,	Jewarree.	Sahrey,	A pencil.
Burrh,	Corn or wheat.	Kullum,	An inkstand.
Degig,	Flower.	Donaiko,	Paper.
Aishahr,	Bread or cakes.	Koortass,	To write.
Toohlerdee,	Come here.	Tokoothib,	A book.
Tooshdsheioc,	Go away.	Ketab,	Skin or hide.
Tahdsab,	Go to market or bazar.	Jild,	A cup.
Hairah Tahr,	Go to-day.	Kofeiah,	A turban.
Kunciah Teedailiw,	Come to-morrow.	Ahmateenahe,	A shirt.
Deeah,	Good.	Thobe,	A sash or cummerbund.
Deah,	Bad.	Ahrahder,	Trowsers.
Tashw,	Well-dressed.	Umekfaf,	A box or chest.
Sonah,	Correct, proper, straight.	Sundook,	A chair.
		Koorsir,	

Sahahm,	A plate or dish.	Sunkab,	Do not bring.
Merooah,	A fan or punkah.	Deeah,	Good or well.
Medfar,	A cannon.	Deah,	Not good, bad.
Baroot,	Gun-powder.	Ustah,	To eat.
Seloobah,	Stop, gently.	Unetook,	I have not eaten.
Tahfah,	To give.	Toohatahr,	Come very close.
Telloo,	Take hold.	Teloosahr,	Go away to a distance.
Sherachah,	Go away.	Haihhe,	A man.
Tuchahtah,	Come here.	Dthamah,	Alive.
Tahrise,	Kill.	Sahmee,	Dead.
Keen,	Plenty of any thing.	Shohoom,	The sun.
Toahde,	Make haste.	Meeloa,	A roof or top, awning, &c.
Addahfaarhar,	To be on good terms.	Shemtahr,	Dressed well or in good clothes.
Kasuh,	To behave properly.	Sheekah,	Close to.
Semahto,	To converse.	Seerhoe,	At a distance off.
Aher or Urr,	Take hold.	Enineshuch,	What have you got ?
Alleh,	To ascend.	Aahumeh,	True or truth.
Tuckkafah,	To descend.	Toobat,	Untrue, a falsehood.
Estabel,	Sit down.	Fezaine,	Take hold.
Tukaaee,	To read.	Enlazaine,	Do not take hold.
Tennafer,	To mind.	Tuckahtab,	Do not sit down.
Teneoash,	To spoil.	Tehtooah,	Do not stand.
Trasher,	To spread any mat or bed.	Ishoop,	To sleep.
Shahleen,	To strike a bargain.	Tessobah,	To wash.
Taongah,	To beat.	Tohtatrer,	To look.
Enlajhah,	Do not strike.	An Tahteher,	Do not look.
Takassah,	To break.	Taber,	Broken.
Entuftuf,	Do not break.	Tekoodaiher,	Come near.
Anelpad,	Make no agreement.	Tonde Sirhoe,	Go away.
Entenduff,	Do not give.	Habra Rheehe,	Bring some water.
Aahrah,	Remove or take away.	Rheehe Durnaham,	Salt water.
Arachenooch,	To take any thing away.	Ustugah,	To buy.
Aláteeaiha,	Do not take away.	Kuthooan,	To sell.
Nichiahn,	To bring.	Esshenal,	I will sell.

V.—*Note on an Inscription on the Mandara hill near Bhagelpur, (forming a postscript to Article III. of the present number.)*

On considering the form of the Sárnáth characters, it struck me that they resembled considerably those of an inscription engraven on the rocks above the *Talao* called Pouphar, on the Mandara hill, of which a reduced engraving is published in the second part of Colonel W. FRANKLIN'S Inquiry concerning the Site of Ancient Palibothra. The mountain is situated to the south of Bhágálpur : it is covered with mutilated images, fragments of stone and ruins ; and although it now exhibits images belonging to the Brahminical mythology or passing as such in the present day, it may owe the abject condition of many of its temples to their having been Bauddha structures, destroyed during the well known persecution of this religion. Colonel FRANKLIN gives no conjecture as to the purport of the inscription, of which he merely says : “ Descending from the summit to *Sankar-kund*, we proceeded to view some figures cut in the rock on the north-west of the hill : their appearance was singular.”